

**GOLDEN THOUGHTS  
FROM THE SPIRITUAL  
GUIDE OF MIGUEL  
MOLINOS, THE QUIETIST**

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Golden Thoughts from the Spiritual Guide of Miguel Molinos, the Quietist by J. Henry Shorthouse

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**J. HENRY SHORTHOUSE**

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GOLDEN THOUGHTS  
FROM  
THE SPIRITUAL GUIDE  
OF MOLINOS.

+ [ *Il guida spirituale. Englèse* ]



GOLDEN THOUGHTS

FROM

**The Spiritual Guide**

OF

*La*

MIGUEL MOLINOS,

*The Quietist.*

WITH PREFACE BY

J. HENRY SHORTHOUSE,

AUTHOR OF "JOHN INGLESANT."

NEW YORK:  
CHARLES SCRIBNER'S SONS,  
743-745 BROADWAY.

1883.

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1883

The subjection of human selfishness by holy  
love, and the subjection of the human will by  
union with the Divine Will, may be said to make  
"Christ within us." Christ will come visibly  
in the clouds of heaven. But in the spiritual  
sense, He may come now, He may come to-day.  
—*Madame Guyon.*

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LIFE OF MIGUEL MOLINOS.

MIGUEL MOLINOS, the author of *The Spiritual Guide*, was a cadet of a noble Spanish family of Minozzi, in the diocese of Saragossa, in Aragon. He was born on December 21, 1627, and was educated in Coimbra, where he became a priest and took his theological degree. After much peaceful meditation and long service in the Spanish Church he betook himself to Rome, in order to gain a wider field for the inculcation of favourite doctrines of a mystical theology, which a study of the mediæval mystics, and the bent of his own pious nature, had induced him to adopt. There, in 1675, he published in Italian his famous

little book, which was so soon afterwards translated into Spanish, and won such popularity in his native country that some are still found who declare that the Spanish version is earlier than the Italian. His quietist views had a singular charm for multitudes of earnest, shrinking men and women, who, finding it impossible in that time of fierce warfare and fiercer controversy to get the rest they yearned for in any of the systems of the day, were fain to seek it, like the Stoics during the tumults of the ancient world, or the German mystics during the commotions of the fourteenth century, within the silence of their own souls. He showed them, it seemed to many, how to find *within* the peace denied *without*, either in religious or political companionship. The soul of man, he taught, was the temple and abode of God, and if man's duty was to keep it clean and pure from worldliness and all lusts, his reward was that he could retire within himself and there hold



fellowship with God in the temple He had fashioned for Himself.

Molinos taught nothing new, nothing which had not been taught by the mystics of St. Victor, by John Tauler or Henry Suso, by Theresa of Spain or Catherine of Siena. His own holy living, his disinterested piety, and his charm of manner, combined with the reaction against the brawling religion of the day, made his teaching seem to many almost a new revelation, to be received, cherished, and lived on. He became the centre of a great revival of spiritual religion, not only in Rome, but all over Roman Catholic Europe, and, like Meister Eckart in the fourteenth century, had his coteries of praying people whose devotional life he directed by correspondence.

In Rome his circle of friends and disciples included many of the leading nobles and most eminent ecclesiastics, and Pope Innocent XI., who would fain have made him a cardinal, took him, it is said, for some

